

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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What Shall We Tell Our Children ABOUT WAR?

By Rev. R. S. Beal, D.D., Pastor
First Baptist Church, Tucson, Arizona

"FROM WHENCE COME WARS AND FIGHTINGS AMONG YOU? COME THEY NOT HENCE, EVEN OF YOUR LUSTS THAT WAR IN YOUR MEMBERS?"—James 4:1.

The Christian's relation to the issue of war is an important one, especially since universal military training is now being considered by our government. If this act is passed by Congress and signed by the President it will affect every young man in our nation, even those who are physically unfit for military duty.

Many are asking the question: Is it right for a Christian to go to war? Growing boys are troubled and wonder what the future holds for them. The conscientious objector declares it is wrong for a Christian to bear arms and to kill his fellow man. According to his claim conscience is his guide and his better judgment tells him war is out of keeping with Christian principles. Nowhere does the Bible teach us that conscience is to be our guide. On the contrary conscience is a variable faculty of the soul. The Bible indicates there are various types of consciences such as a good conscience, a pure conscience, a purged conscience, a weak conscience, a defiled conscience and an evil conscience. The Word of God, not the conscience, is the infallible guide for the child of God; thus it behooves him to discover what the Bible teaches relative to every relationship of life, whether it be toward God, the church or country. The conscience of the unregenerate man cannot accurately guide us as to these relationships.

With the daily papers filled with "wars and rumors of wars" children want to know the meaning of it all. No doubt they are wondering why we cannot have a peaceful world and go about the business of living in true brotherhood. When we talk to our children about the subject of war, let us

Tell Them the Truth

Deception is always wrong, irrespective of the subject discussed. It is wrong to lie to our children, and it is wholly out of keeping with the teaching of the Word of God to indulge in deceit. Times may arise when in our judgment it would appear best to deceive them; nevertheless the Scripture states in unmistakable terms that our sins will find us out. Follow-



Dr. R. S. Beal

ing such a course of deception can only cause our children to doubt us. If we desire the confidence of our offspring we must refrain from deception in any form.

All of us know children are full of questions, most of which merit an answer. Whatever we say to them, it must be truthful. Some questions might call for a deferred answer, and when this is necessary we should tell them so. But in any event we must be honorable if we are to command their respect. While God's Word calls upon children to obey and to honor their parents, on the other hand parents must be upright in relation to them and refrain from tantalizing and provoking them to anger. "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Briefly, I call your attention to the teaching of the Word concerning the sin of lying. "Blessed is

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Dr. Luther Peak Joins Southern Baptists

Pastor of Central Baptist Church, Dallas, Writes Four Articles in BAPTIST STANDARD on "Why We Left Fundamentalism to Work With Southern Baptists" Some Comments by SWORD Editor

Those who believe in the great fundamentals of the faith, the essentials of historic Christianity, are everywhere under attack, as they have always been. To clarify terms and issues, we feel that all SWORD OF THE LORD readers will be interested in some friendly comments and explanations on four articles recently appearing in the *Baptist Standard* of Texas with over 300,000 circulation.

Dr. Luther Peak, long associated with Dr. J. Frank Norris and his "World Baptist Fellowship," popularly called "Fundamental Baptists," has led his church to seek fellowship with the Dallas County Baptist Association, Texas Baptists, and Southern Baptists. After giving published assurance that all the mission gifts of the church would be sent to Southern Baptist objects through denominational headquarters, Dr. Peak and Central Church were received into fellowship. Now Dr. Peak has written four articles published in the *Baptist Standard* on "Why We Left Fundamentalism to Work With Southern Baptists."

It needs to be said at the very start that Dr. Peak did not leave the fundamentals of the faith. He gives a plain, straight confession of faith in the verbal inspiration of the Bible, the deity, virgin birth, atoning death, and premillennial second coming of Christ in his articles. He is not a modernist. On the contrary, he is a sound, good Bible-believing preacher, a good man of God, and we mean no criticism of Dr. Peak personally, or of his doctrinal stand in these comments.

In the second place, we do not condemn Dr. Peak and his church for co-operating with the Southern Baptist Convention. We believe that Southern Baptists are the largest single group of Bible-believing soul winners left in the world. We love them devotedly. This editor speaks often at Southern Baptist churches. There are tens of thousands of Southern Baptists who read THE SWORD OF THE LORD. Thousands of Southern Baptist preachers are among our 30,000 ministers, plus, receiving THE SWORD. Some of the greatest Southern Baptist preachers of the past and present are among the contributors whose messages we publish. We believe that the vast majority of Southern Baptists are Bible-believing, good Christians. Despite some modernism in some of the seminaries and in some of the colleges and universities, there are almost no openly avowed modernists among Southern Baptists. A few preachers, and particularly the seminaries, are largely influenced by neo-orthodoxy, (another word for modernism) we believe, but we doubt if any important leader among Southern

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A Question That Should Startle Every Man Who Is Not a Christian:

HOW ESCAPE?

By Dr. R. A. Torrey, Famous Evangelist, died 1928

"How shall we escape, if we neglect so great salvation?"—Heb. 2:3.

I have a text tonight which I believe God has given me for this hour, a text that ought to startle every man and woman in this building who has not accepted the Gospel of Christ. You will find it in Hebrews 2:3: "How shall we escape if we neglect so great salvation?"

I wish that that text would burn itself into the heart of every man and woman in this house who is out of Christ, "How shall I escape if I neglect so great salvation?"

I wish that every man and woman that may go away from this place tonight without definitely having received Christ as their Saviour and Lord and Master would hear it ringing in their ears as they go down the street, "How shall we escape if we neglect so great salvation?"

I wish that every one that may lie down to sleep tonight without a definite assurance of sins forgiven through the atoning blood of Jesus Christ and of acceptance before God in Him, would hear it all through the night, "How shall

we escape if we neglect so great salvation?"

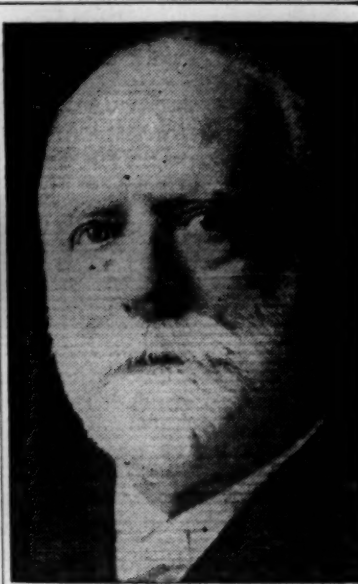
Our text sets forth the folly and guilt of neglecting the salvation that God has sent us in and through His Son Jesus Christ, and that is my subject tonight. My sermon is all in the text—the folly and guilt of neglecting the salvation that God the Father has sent through His Son and in His Son Jesus Christ.

You notice I say not merely the folly but the guilt. There is many a man who thinks that perhaps it may be a foolish thing not to accept Christ, and admits the folly of it, but he has never realized the guilt of it. But I shall endeavour to show you tonight in the unfolding of this text that it is not merely an egregiously foolish thing, but that it is an appalling wicked thing to neglect this salvation.

I. The Greatness of the Salvation

We see the folly and guilt of neglecting this salvation, in the first place, by a consideration of the greatness of the salvation. "How shall we escape if we neglect so great salvation?"

1. We see the greatness of the salvation first of all in the way in



Dr. R. A. Torrey

which the salvation was given. God sent His Son, His only Son, down into the world to proclaim this salvation. As we read in the preceding chapter, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being

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Evangelist Joe Miller Available This Summer

By the Editor

Previously we have recommended Evangelist Joe Miller of Maple



Rev. Joe Miller

Avenue, Camp Hill, Pennsylvania, in THE SWORD and we continually hear fine things about his Spirit-filled preaching and soul winning. Generally Brother Miller has had nine months of the year filled with meetings in Pennsylvania, but for two years we have undertaken to fill his time in the summer.

He is now available for revival campaigns from June 19 until October.

Brother Miller is a college graduate, a fine Bible student, a fervent, attractive preacher. He was recently, after 18 years ministering in another denomination, reordained at Calvary Baptist Church, Wheaton, Illinois, where his knowledge of Scripture, his good sense, and fervent heart greatly impressed the ordaining council and the church.

Without any reservation we recommend this godly, devoted soul winner. Those wishing his services may address him at Maple Avenue, Camp Hill, Pennsylvania.

Pastor Commends Evangelist Handford

By the Editor

Serious pastors frequently write telling of a blessed build up of spiritual power and soul-winning burden in churches where Evangelist Walter Handford has revival services. Rev. Aubrey L. Nelson, pastor of the First Baptist Church, Westminster, Colorado, writes the editor.

"I wanted to write you to say what a blessing Walt Handford was to me and also to the church. We did not see as many conversions as we would have liked during the meetings but every Sunday since there have been decisions for Christ. There is a greater burden for personal soul-winning due to Walt's preaching."

Evangelist Walter Handford is vice president of the Sword of the Lord Foundation and may be contacted in care of the Sword of the Lord, 214 West Wesley, Wheaton, Illinois. His preaching is solid scriptural preaching, fervent and fruitful. Brother Handford has a trained mind, has a gift from God, yet has the touch and heart for common people to make him a blessing. He has some open dates this summer.



Rev. Walt Handford



Ralph Connor, an unconverted artist, visits an old college mate, Leslie Graeme, lumber camp boss in the foothills of the Canadian Rockies in the 1880's. Both are strangely drawn to Mr. Craig, a serious soul-winning preacher who wins drunken miners and lumbermen. Many are converted. Slavin, the saloonkeeper, tricks the new converts into drink. Connor and Graeme are still unconverted but helping the preacher.

CHAPTER X.

WHAT CAME TO SLAVIN

BILLY BREEN's legacy to the Black Rock mining camp was a new league, which was more than the old league remade. The league was new in its spirit and in its methods. The impression made upon the camp by Billy Breen's death was very remarkable, and I have never been quite able to account for it. The mood of the community at the time was peculiarly susceptible. Billy was one of the oldest of the old-timers. His decline and fall had been a long process, and his struggle for life and manhood was striking enough to arrest the attention and awaken the sympathy of the whole camp. We instinctively side with a man in his struggle for freedom, for we feel that freedom is native to him and to us. The sudden collapse of the struggle stirred the men with a deep pity for the beaten man and a deep contempt for those who had tricked him to his doom. But though the pity and the contempt remained, the gloom was relieved and the sense of defeat removed from the men's minds by the transforming glory of Billy's last hour. Mr. Craig, reading of the tragedy of Billy's death, transfigured defeat into victory, and this was generally accepted by the men as the true reading, though to them it was full of mystery. But they could all understand and appreciate at full value the spirit that breathed through the words of the dying man: "Don't be 'ard on 'em. They didn't mean no 'arm." And this was the new spirit of the league.

It was this spirit that surprised Slavin into sudden tears at the grave's side. He had come braced for curses and vengeance, for all knew it was he who doctored Billy's lemonade, and instead of vengeance the message from the dead that echoed through the voice of the living was one of pity and forgiveness.

But the days of the league's negative, defensive warfare were over. The fight was to the death, and now the war was to be carried into the enemy's country. The league men proposed a thoroughly equipped and well-conducted coffee-room, reading-room, and hall, to parallel the enemy's lines of operation and defeat them with their own weapons upon their own ground. The main outlines of the scheme were clearly defined and were easily seen, but the perfecting of the details called for all Craig's tact and good sense. When, for instance, Vernon Winton, who had charge of the entertainment department, came for Craig's opinion as to a minstrel troupe and private theatricals, Craig was prompt with his answer:

"Anything clean goes."

"A nigger show?" asked Winton.

"Depends upon the niggers," replied Craig with a gravely comic look, shrewdly adding: "Ask Mrs. Mavor."

And so the League Minstrel and Dramatic Company became an established fact, and proved, as Craig afterward told me, "a great means of grace to the camp."

Shaw had charge of the social department, whose special care it was to see that the men were made welcome to the cozy, cheerful reading-room, where they might chat, smoke, read, write, or play games, according to fancy.

But Craig felt that the success or failure of the scheme would largely depend upon the character of the resident manager, who, while caring for reading-room and hall, would control and operate the important department represented by the coffee-room.

"At this point the whole business may come to grief," he said to Mrs. Mavor, without whose counsel nothing was done.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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"Why come to grief?" she asked brightly.
"Because if we don't get the right man that's what will happen," he replied in a tone that spoke of anxious worry.
"But we shall get the right man, never fear." Her serene courage never faltered. "He will come to us."
Craig turned and gazed at her in frank admiration and said: "If I only had your courage!"
"Courage!" she answered quickly. "It is not for you to say that."

And at his answering look the red came into her cheek and the depths in her eyes glowed, and I marveled and wondered, looking at Craig's cool face, whether his blood were running evenly through his veins. But his voice was quiet—a shade too quiet, I thought—as he gravely replied:

"I would often be a coward but for the shame of it."

And so the league waited for the man to come who was to be resident manager and make the new enterprise a success. And come he did; but the manner of his coming was so extraordinary that I have believed in the doctrine of a special providence ever since; for as Craig said: "If he had come straight from heaven I could not have been more surprised."

While the league was thus waiting its interest centered upon Slavin, chiefly because he represented more than any other the forces of the enemy; and though Billy Breen stood between him and the vengeance of the angry men who would have made short work of him and his saloon, nothing could save him from himself, and after the funeral Slavin went to his bar and drank whisky as he had never drunk before. But the more he drank the fiercer and gloomier he became, and when the men drinking with him chaffed him, he swore deeply and with such threats that they left him alone.

It did not help Slavin, either, to have Nixon stride in through the crowd drinking at his bar and give him words of warning.

"It is not your fault, Slavin," he said in slow, cool voice, "that you and your precious crew didn't send me to my death, too. You've won your bet, but I want to say that next time, though you are seven to one, or even ten times that, when any of you boys offer me a drink I'll take you to mean fight, and I'll not disappoint you, and some one will be killed."

And so saying he strode out again, leaving a mean-looking crowd of men behind him. All who had not been concerned in the business at Nixon's shack expressed approval of his position and hoped he would "see it through."

But the impression of Nixon's words upon Slavin was as nothing compared with that made by Georgie Crawford. It was not what he said so much as the manner of awful solemnity he carried. Georgie was struggling conscientiously to keep his promise to "not be 'ard on the boys," and found considerable relief in remembering that he had agreed "to leave them tae the Almighty." But the manner of leaving them was so solemnly awful that I could not wonder that Slavin's superstitious Irish nature supplied him with supernatural terrors.

It was the second day after the funeral that Georgie and I were walking toward Slavin's. There was a great shout of laughter as we drew near.

Georgie stopped short, and saying, "We'll just gang in a meenute," passed through the crowd and up to the bar.

"Michael Slavin," began Georgie, and the men stared in dead silence, with their glasses in their hands—"Michael Slavin, I promised the lad I'd bear ye nae ill-will, but juist leave ye tae the Almighty; an' I want tae tell ye that I'm keepin' ma wur-r-d. But"—and here he raised his hand and his voice became preternaturally solemn—"his bluid is upon yer han's. Do ye no' see it?"

His voice roge sharply, and as he pointed Slavin instinctively glanced at his hands, and Georgie added: "Aye, an' the Lord will require it o' you an' yer hoose."

They told me that Slavin shivered as if taken with ague after Georgie went out, and though he laughed and swore, he did not stop drinking until he sank into a drunken stupor and had to be carried to bed. His little French-Canadian wife could not understand the change that had come over her husband.

"He's like one bear," she confided to Mrs. Mavor, to whom she was showing her baby of a year old. "He's not kees me one tam dis day. He's most hawful bad. He's not even look at de baby."

And this seemed sufficient proof that something was seriously wrong; for she went on to say:

"He's tink more for dat leel baby dan for de whole worl'; he's tink more for dat baby dan for me," but she shrugged her pretty little shoulders in depreciation of her speech.

"You must pray for him," said Mrs. Mavor, "and all will come right."

"Ah! madame!" she replied earnestly, "every day, every day I pray la sainte Vierge et tous les saints for him."

"You must pray to your Father in heaven for him."

"Ah! oui! I weel pray," and Mrs. Mavor sent her away bright with smiles and with new hope and courage in her heart.

She had very soon need of all her courage, for at the week's end her baby fell dangerously ill. Slavin's anxiety and fear were not relieved much by the reports the men brought him from time to time of Georgie's ominous forebodings, for Georgie had no doubt but that the Avenger of Blood was hot upon Slavin's trail; and as the sickness grew he became confirmed in his conviction. While he could not be said to find satisfaction in Slavin's impending affliction, he could hardly hide his complacency in the promptness of Providence in vindicating his theory of retribution.

But Georgie's complacency was somewhat rudely shocked by Mr. Craig's answer to his theory one day.

"You read your Bible to little profit, it seems to me, Georgie, or perhaps you have never read the Master's teaching about the Tower of Siloam. Better read that and take that warning to yourself."

Georgie gazed after Mr. Craig as he turned away and muttered:

"The Toor o' Siloam, is it? Aye, I ken fine about the Toor o' Siloam an' about the Toor o' Babel as weel; an' I've read, too, about the blasphemious Herod, an' sic like. Mon, but he's a hot-headed laddie an' lacks discreemination."

"What about Herod, Georgie?" I asked.

"About Herod?" with a strong tinge of contempt in his tone. "About Herod, Mon, hae ye no' read in the Screpturs about Herod an' the wur-r-ms in the wame o' him?"

"Oh, yes, I see," I hastened to answer.

"Aye, a fule can see what's flapped in his face," with which

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"Does a person have to be saved before he can tithe?"

ANSWER: No, to tithe simply means to give one-tenth of one's net income to God. Even lost men owe God everything they have in the world, and it is not wrong for a lost person to tithe. However, one must remember that giving money will not earn any favor with God as long as one rejects Christ as Saviour.

"Can the tithe be used (a) to educate children? (b) to support poor relatives? Can contributions to the Community Chest, the Red Cross, or other such welfare agencies be counted part of the tithe?"

My answer to all the above questions is no.

One should educate his children, but even if he gives them a Christian education, sends them to Christian schools, it is more or less selfish. Unconverted people send their children to school and they do not do it for Jesus' sake. Why ought we charge against the Lord that which many an unconverted man does as a normal duty to his family? One can educate his children with his own money, but the Lord's money should be used for His business only.

Nor can the tithe properly be used for the support of an aged father or mother or other poor relatives. These days when people think the government owes everybody a living, Christians sometimes feel wonderfully virtuous if they support their own fathers or mothers or other relatives. But that is a part of ordinary morality which every upright but worldly person does. You owe it to your aged mother or father to care for them just as they cared for you as a child. By doing so, a person simply pays an ordinary debt. Wicked Pharisees in Christ's time told young people, "If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free" (Mark 7:11). In other words, they taught that if one dedicated to God the money which he should otherwise use to support father or mother, the Pharisee would no longer permit him to do anything for his father or mother. But Jesus said that violated the plain command, "Honor thy father and mother." In other words, to "honor" father and mother means support them when they are old. It is an ordinary Christian duty like telling the truth and avoiding lying and stealing and adultery and murder. Support your father or mother, yes, or a widowed relative (I Tim. 5:4). That is your plain duty. But such money is a debt you owe to the relative and must not be charged against God.

I should think that a tithe ought to be spent, not for a relative's sake, but for Jesus' sake alone. It is God's money and should be used for His cause.

For this reason, in my judgment money spent for general welfare agencies and not strictly in Jesus' name and not strictly with a Christian motive should not be counted the Lord's tithe. Businessmen co-operate in many such enterprises as a matter of civic loyalty and co-operate in the average Community Chest or many agencies that do nothing to win souls or teach the Bible or forward the cause of Christ. The Lord's money ought to be used only for His purpose. Sometimes one would give to the poor purely and simply in Jesus' name, would give where he would not give if he were not a Christian and where no earthly tie or such reason is involved. In other words, a Christian may use the Lord's money where he is clearly led that it would result in greater good there for the cause of Christ than any where else. The idea always is to use the Lord's money exactly as Jesus would use it, in a way that will honor God the most and not from personal or selfish reasons.

... About War?

(Continued from page 1)

that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies" (Ps. 40:4). A white lie may seem to serve our purpose, yet it is a lie regardless of the purpose. "A false witness shall not be unpunished; and he that speaketh lies shall not escape" (Prov. 19:5). " . . . He that speaketh lies shall perish" (Prov. 19:9). "Remove far from me vanity and lies . . ." (Prov. 30:8).

A prayer such as this should be offered daily on the part of parents in relation to their children so that confidence shall never be destroyed. I cannot think of anything more lamentable than for a child to be compelled to think of his father as a liar and his mother as a deceiver. With such examples, what kind of a future is in store for that child? I often wonder what effect it must have on children when they hear their parents brag about cheating the government out of taxes and boasting about the money they have gained by so doing. Deceiving children is far worse than deceiving adults because children are in their formative stage and are so trusting of their parents.

As we face the question of war, we must

Tell Them What God Says

Perhaps one reason why we are so silent about the teachings of the Word is because we know so little of it. We cannot say much about which we do not know. No doubt most of us will have to confess we do little reading of the Bible and practically no systematic study of it. If the Word does not mean much to us, how can we impress our children with its importance?

Many of us are well-nigh paralyzed by a carnal timidity so that we do not teach our children what they ought to know about life and its varied relationships. While we profess to hold the truth we have never allowed ourselves to be held by it. So little of God's Word seems to have been translated into actual experience.

The rising generation needs to be instructed about the times in which we find ourselves. To teach them that all is well with the world and that what little is wrong will eventually right itself, is to hold before youth a false optimism. Describing the "last days" of the age in which we live, Paul definitely stated that "perilous times shall come"—and who is so blind that he cannot behold the awful perils which are sweeping over the world? Men are "lovers of their own selves," "lovers of money" and "lovers of pleasures more than lovers of God" (II Tim. 3). These

along with many other conditions characterize the very days which are upon us. Youth will never understand the strange things upon the world unless they are shown what the Word of God declares.

Though many spurn what they call a negative attitude in relation to world conditions, young people need to be warned of the dangers which lurk on every side. It is just as essential to turn on the red light of warning on our ears as to travel with the gleaming white lights shining brightly. Only as we bring youth to realize that "the wages of sin is death" will they seek to avoid the awful pitfalls of immorality, evil companions, drinking and other vices. If a traveler is warned concerning a bit of bad highway ahead of him, he will be on the lookout for it.

An editor of one of the great daily newspapers of this country was asked to give his interpretation of the expression, "A Christian land." He replied, caustically but correctly, "A 'Christian land' is one where people support colleges to destroy the faith they have taught their children." That philosophy which teaches world betterment is wholly contrary to the plain teaching of Scripture as to the course of sin. We read, "But evil men and seducers [imposters] shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13). Again Paul wrote, "For the time will come when they will not endure sound doctrine; but after their own lusts [fancies] shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4).

If we are going to unfold to youth the real problems of the hour we must

Tell Them Why There Are Wars

Why do children fight among themselves? Why do parents quarrel? And why do nations go to war against each other? The answer to these questions is found in the fact of man's rebellion against God. It is as old as the human race and harks back to the days of Adam and Eve in the Garden of Eden. "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned" (Rom. 5:12).

We can rejoice in the glorious fact that the Bible never leaves us in darkness nor in doubt. We can say with David, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). It sheds light upon the most profound mysteries of life and fully explains the course of sin and its deadly out-

come. James wrote, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (Jas. 4:1). There can be no other answer than that of sin.

Every one of us needs to read with greatest care the book of Leviticus which presents to us the question of sacrifice for sin. The stress which God lays upon the need of the bloody sacrifice is no doubt intended to give man a real shock with regard to sin. In it we behold God's estimate of sin and what is behind all the trouble in the world. In this remarkable portion of His Word our Lord is making manifest to all peoples of all ages His holiness and man's sinfulness, and the impossibility of sinful man drawing near to Him unless his sins have been atoned for and forgiven.

Ruskin wrote that his mother compelled him when but a small lad to read through the Bible, even the difficult chapters of Leviticus, which served to hold him in the greatest possible restraint, profoundly influencing his life. Charles Finney wrote, "Sin is the most expensive thing in the universe, pardoned or unforgiven—pardoned, its cost fell on the atoning sacrifice; unforgiven, it must rest forever upon the impenitent soul."

Dr. H. G. Guinness wrote, "To understand the seriousness of sin, we must fathom three oceans: the ocean of human suffering, the ocean of the sufferings of the Lord Jesus Christ, and the ocean of the future sufferings of those in the lake of fire." The story of war in its last analysis is the story of man's sin and rebellion.

We must seek to impress upon every growing child the fact that sin in our hearts destroys the capacity by which alone sin can be rightly estimated. This is why sin does not seem to be the terrible thing which God declares it to be. Sin must be judged in the light of divine holiness and righteousness and by the divine standard. Sin pulls its standard down to the level of its own corrupt nature.

So long as sin is in the world, innocent and law-abiding nations will have to meet aggressor nations in the manner appointed by God Himself. Let us hear the words of our Saviour in this respect, "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52). The Lord did not tell him to cast it away because it was to be kept in its proper place. It belonged to governmental action and not to individual operation. "For he [the ruler] is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). One was not to use the sword, and the other is commissioned of God to do so. Peter was not to act as an individual. The ruler was to act as a representative of law and order, and to this end he was appointed of God. God Himself instituted the principle of government and of capital punishment.

It is not for us to leave youth in hopelessness but rather we must

Tell Them When Wars Will End

In spite of all the efforts men have put forth to put an end to war, yet wars persist. Statistics furnished by the Veterans' Administration indicate that World War II saw four times as many participants as World War I with four times as many deaths. These figures do not include the physically wounded, the mentally affected, morally devastated or evident hatreds, broken homes, spiritual deterioration, or depressions, famines and many other conditions which reveal the unspeakably terrible aftermath of war.

Our Saviour made it clear in His Olivet discourse that such conditions would continue until He came and put an end to it all. "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and

earthquakes, in divers places" (Matt. 24:6-7).

The termination of all of this is fully declared in Scripture, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war" (Rev. 19:11). According to a newspaper report, a visiting minister to our city declared, "God would have abolished war long ago if He had been able to do so . . . but even God cannot get rid of war on earth unless He has peacemakers to help Him." When the Prince of Peace comes, He will put an end to war and the world will enjoy the peace which the Bible declares God has promised to it. God is not defeated by war, nor are His hands tied by the failures of men. He will move into the midst of the world's strife on schedule and at a time when iniquity shall have run its full course.

All the peacemakers in the world cannot bind Satan, the chief troublemaker among nations. It will take a divinely commissioned angel to do this, and when it is accomplished the nations will learn war no more. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (Rev. 20:1,2). Meanwhile what course should we pursue? The prophet of old with clear vision of the days of tribulation said, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong" (Joel 3:9,10).

God does not expect nations to be the aggressors, only as His power might lead them as of old for the purpose of judgment. The Old Testament is an inspired, historical record of God using heathen powers to punish His people Israel in order to bring them to repentance. There were times when He used the hosts of Israel to break the power of wicked nations and to turn them back. Just prior to the return of Christ, the nations will unite in one titanic effort to overthrow God and to thwart His purposes, but "he that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion" (Ps. 2:4-6). When this

glorious coronation takes place wars will be at an end, until the time when Satan is released for a little season from the bottomless pit. In his one final effort to defeat God and regain his power and place, he will then be cast into the lake of fire for ever and for ever.

Finally, as we think of our responsibility to our children, we must

Tell Them What Their Duty Is to Their Government

If I were to take the position which the pacifists hold, I would cut out from my Bible the thirteenth chapter of the book of Romans. This chapter deals with the principle of government as established by God Himself and goes so far as to call the ruler "the minister of God." He holds his office by virtue of God's established purpose. Nations are not to exist as disorganized masses with every citizen doing as he pleases. Law and order must be maintained for the good of all. Sin must be dealt with, rebellion must be put down, selfishness must be controlled—all by means of governmental processes which God ordained.

Our Lord Jesus declared men had a duty to perform in two realms, one visible and the other invisible, one earthly and the other heavenly, one civil and the other sacred, and neither displacing the other. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). Though this ruler was one of the worst

(Continued on page 8)

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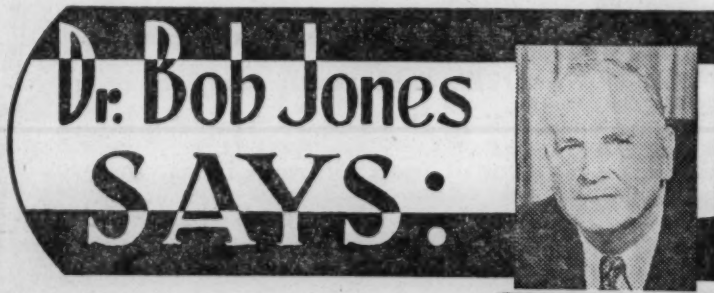
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Rev. Donald Swartz, Evangelist

Rev. Donald Swartz, 32 years old, with a wife and four children, has for the past three years been pastor of the Hillside Bible Church, Ivoryton, Connecticut, and working with the American Mission for Opening Closed Churches. Now he feels led to go into fulltime evangelism. He is highly recommended by his former pastor, Dr. E. D. Hettinger of Ebenezer Baptist Church, Plymouth, Pa.; by Rev. Ralph Mueher, vice-president of Buffalo Bible Institute; and by the general director of the Mission he has served, Rev. Lyle C. Anderson.



Rev. D. Swartz

Pastor Robert A. Crum of Jefferson Street Methodist Church, Hartford, Connecticut, commends Brother Swartz highly for revival services in his church last October. He says, "While he was at our church, many souls were saved and many others dedicated their lives to Him." He says that Brother Swartz is "a fine, conscientious, Christian gentleman and a sincere preacher of the Word of God... His manner and presentation are excellent. No words of mine can fully show his worth."

Pastor Harry C. Lycett of Gage Chapel Community Church, Smith Mills, New York, also tells of a good campaign with Brother Donald Swartz, with 26 public decisions for Christ.

Brother Swartz may be reached at Box 18, Ivoryton, Connecticut.

How Escape?

(Continued from page 1)

the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Have you ever thought of it in the light of the context, that when God, in infinite condescension, the great and infinitely holy God, sent down His own Son to proclaim pardon to the vilest sinner, if you and I neglect this salvation we are pouring contempt upon the Son of God, and upon the Father that sent Him? If God had spoken this salvation by the lips only of inspired prophets, it would have a right to demand attention. If God had gone above prophets, and had spoken this salvation by the lips of angels sent down from Heaven, it would have a still greater right to demand our attention. But when God, in His infinite condescension, sent not merely prophets or angels, but sent His own Son, the only begotten one, the express image of His person, God manifest in the flesh, to proclaim this salvation, and you and I do not heed it, we are guilty of the most appalling presumption and defiance of God. "He that despised Moses' law died without mercy under two or three witnesses," but how much sorer punishment you and I shall receive if we neglect this greater salvation.

2. In the second place, the greatness of this salvation is seen in the way in which it was purchased. This is a costly salvation. It was purchased by the shed blood, by the outpoured life of the incarnate Son of God. Ah, friends, when God in wondrous love went to that extent that He sacrificed His very best, when God went to that extent that He gave His own and only Son to die on the cross at Calvary, that He might purchase your salvation and mine, if you and I neglect so great salvation we are pouring contempt on the precious blood of the Son of God. "He that despised Moses' law died without mercy under two or three witnesses," but how much greater punishment shall he merit who tramples under foot the Son of God, and counts the blood of the covenant wherewith He was sanctified an unholy thing, and insults the Spirit of Grace (Hebrews 10:28, 29).

3. Again, the greatness of this salvation is seen in the third place by a consideration of what it brings. It brings pardon for all our sins, it brings deliverance from sin, it brings union with the Son of God in His resurrection life, it brings adoption into the family of God, it brings an inheritance incorruptible and undefiled and that fadeth not away, laid up in store in Heaven for us, who are kept by the power of God, through faith, unto a salvation ready to be revealed in the last time. When you think that God has put at our disposal in Jesus Christ all His wealth, and is ready to make us heirs of God and joint heirs with Jesus Christ, who can measure the guilt of neglecting and of turning a deaf ear to this wonderful salvation?

Suppose that on his coronation day King Edward had ridden down to the East End of London, and seeing some wretched little boy on the street, clad in rags, with filthy face and hands, his great heart of love had gone out to that wretched boy, and he had stopped the royal carriage and said, "Bring that boy here," and they had brought the boy, and he had said, "I want to take you out of your poverty, out of your squalor and rags and wretched home; I am going to take you to the royal palace and adopt you as my son." Then suppose the boy had turned and said, "Go along, I don't want to be adopted as your son; I would rather have my wretched crust of bread, I would rather have my rags and filthy home than live in your old palace; I don't want to go to be your son."

But when the great King of Glory, the King of kings and Lord of lords, the great Eternal Son of God comes to you and me, in our filth and rags and sin, and wants to take us out of our filth and sin and rags of unrighteousness, and says, "I want to adopt you into my family and make you an heir of God and a joint-heir with Me," there are some of you men and women in this building tonight who, by your actions, are saying, "Go away with your salvation, go away with your adoption into the family of God; I would rather have the crust of the world's pleasure and the rags of my sin than all the royal apparel of righteousness and glory which you offer me." Oh, the daring, damning guilt of any man or woman who neglects so great salvation!

II. The Only Salvation

A second thought which the text suggests is that our folly is great in neglecting this great salvation because it is the only salvation that is open to us. As Peter puts it in Acts 4:12: "There is none other name under Heaven given among men whereby we must be saved." It is salvation in Christ, or it is no salvation at all. A man is in a burning building. If there were one way of escape by a fire escape, and another by a great broad stairway, he would have a perfect right to neglect the fire escape for the easier escape by the stairway. But suppose there was no way of escape but the fire escape, how great would be his folly in neglecting it. Men and women, you are in a burning building, in a doomed world. There is just one way of escape; that is by Christ. In Christ any one can be saved; out of Christ no one shall be saved. By Christ, or not at all. There is a class of men today who say, "Give up your Bible, give up your Christ of the Bible," and we turn to them and say, "What have you got to give us in place of our Bible; what have you got to give us in place of the Christ of our Bible?" Now we know by personal experience that the Bible and Christ bring forgiveness of sins and peace of heart, for they have brought them to us. We know that they bring deliverance from sin's power, for they have brought it to us. We know that they bring joy un-

speakable and full of glory, for they have brought it to us. We know that they bring pardon and a firm assurance of eternal life, for they have brought them to us. We know that Christ makes us sons of God, and if sons, then heirs of God, and joint heirs with Himself.

What have you got that will bring us the same, that will bring us pardon and peace and set us free from the power of sin? What have you got that will bring us joy unspeakable and full of glory? What have you got that will bring us the assurance of eternal life? Have you anything? No, you have not. Well, then, please, we are not quite so great fools as to give up a book and a Saviour that bring us all these for nothing. Salvation in Christ, or salvation not at all. Point me to one saved man in London that was not saved by Christ. I have been away round this round earth. I have been in every latitude and almost every longitude, north and south; I have talked with all kinds of people, of all races and all classes, but I have never yet found a saved man, who had a glad assurance of salvation and practical deliverance from sin's power, that was not saved by Jesus Christ; neither has anybody else.

III. To Miss Salvation All That Is Necessary Is Merely to Neglect It

In the third place, this text teaches us that to miss this salvation, and to bring upon ourselves the just and awful displeasure of a holy God for our light and contemptuous treatment of a salvation so wonderful, given and purchased at so great a cost, all that is necessary is simply to neglect it. "How shall we escape if we neglect—just neglect, so great salvation?" In order to bring upon your head the awful displeasure of God, and to be lost forever, it is not necessary that you go into any outrageous immoralities; it is not necessary that you should be an arrant and blatant blasphemer; it is not necessary that you should abuse churches and preachers of the Gospel; it is not necessary that you should even positively refuse to accept Jesus Christ; all that is necessary is that you simply neglect.

More people are lost in Christian lands by neglecting than in any other way. There are millions in England today who are going through life neglecting, drifting into their graves neglecting, drifting into eternity neglecting, drifting into hell neglecting. That is all that is necessary to be lost. Here is a dying man, there stands a table by the dying man's bedside, within easy reach, and standing on that table there is a tumbler in which there is a medicine that has power to save the dying man's life. The man has strength enough to put out his hand and take the tumbler and drink the medicine. Now what is all that is necessary for that man to be saved? All that is necessary is simply for him to put out his hand and take the tumbler and drink the medicine. What is all that is necessary for that man to be lost and die? It is not necessary that he should cut his throat or blow out his brains; it is not necessary that he should throw the medicine out of the window; it is not necessary that he should assault or insult the doctor or the nurse; it is not necessary that he should positively refuse to take the medicine; all that is necessary for that man to die is to neglect to take the medicine.

Men and women out of Christ, you are dying. Eternal death is at work in your souls tonight, but on that table, in that Book, in the Christ of that Book, there is a medicine that will save you, and save you tonight if you will take it. The medicine is within the reach of anybody in this building. Christ is nearer to you than the man or woman who sits next to you in that pew. All you have to do tonight to be saved is to put out your hand and take Christ. "To as many as received him to them gave he power to become the sons of God." What is all that is necessary to you to perish eternally? Not to commit moral suicide; not to commit tonight some awful act of immorality; not to get up and curse Christ and the Bible; not loudly to pro-

claim that you are an infidel; not to refuse blatantly to take Christ; all that is necessary for you to be lost is simply to neglect.

Here is a boat on the Niagara River, away above the Falls, towards Lake Erie, where there is scarcely any current. A man sits in the boat, being carried on very slowly by the gentle current. There is a good pair of oars in the boat, and the man could take them and pull up the river towards the lake, or to either bank, if he liked; but the man sits there and is carried on, almost imperceptibly at first, and then faster and faster, until, before he knows it, he is in the swift current just upon the rapids, and he is being carried on towards the Falls. The oars are no good to him now, the current is too swift; he could not save himself if he would—but on the shore there are men who have seen his peril; they have run along the bank and have thrown a line good and strong. It falls right into the boat, at the man's very feet. What is all that the man has to do to be saved? All he has to do is to lay hold of the rope and they will pull him ashore, as has been done more than once on that river. What is all that he has to do to be lost? It is not necessary that he should take up the oars and pull with the current; it is not necessary that he should throw the oars overboard; it is not necessary that he himself should jump into the river; all that is necessary is simply for him

(Continued on page 5)

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(Continued from page 2)

bit of proverbial philosophy he suddenly left me.

But Geordie thenceforth contented himself, in Mr. Craig's presence at least, with ominous headshakings, equally aggravating and impossible to answer.

That same night, however, Geordie showed that with all his theories he had a man's true heart, for he came in haste to Mrs. Mavor to say:

"Ye'll be needed ower yonder, I'm thinkin'."

"Why? Is the baby worse? Have you been in?"

"Na, na," replied Geordie, cautiously, "I'll no gang where I'm no wanted. But yon puir thing ye can hear outside weepin' an' moanin'. She's maybe need ye tae," he went on dubiously to me. "Ye're a kind o' doctor, I hear," not committing himself to any opinion as to my professional value. But Slavin would have none of me, having got the doctor sober enough to prescribe.

The interest of the camp in Slavin was greatly increased by the illness of his baby, which was to him as the apple of his eye. There were a few who, impressed by Geordie's profound convictions upon the matter, were inclined to favor the retribution theory and connect the baby's illness with the vengeance of the Almighty. Among these few was Slavin himself, and goaded by his remorseful terrors he sought relief in drink. But this brought him only deeper and fiercer gloom, so that between her suffering child and her savagely despairing husband, the poor mother was desperate with terror and grief.

"Ah! madame," she sobbed to Mrs. Mavor, "my heart is broke for him. He's heet notting for tree days, but jis dreenk, dreenk, dreenk."

The next day a man came for me in haste. The baby was dying and the doctor was drunk. I found the little one in a convulsion lying across Mrs. Mavor's knees, the mother kneeling beside it, wringing her hands in a dumb agony, and Slavin standing near, silent and suffering. I glanced at the bottle of medicine upon the table and asked Mrs. Mavor the dose, and found the baby had been poisoned. My look of horror told Slavin something was wrong, and striding to me he caught my arm and asked:

"What is it? Is the medicine wrong?"

I tried to put him off, but his grip tightened till his fingers seemed to reach the bone.

"The dose is certainly too large; but let me go—I must do something."

He let me go at once, saying in a voice that made my heart sore for him: "He has killed my baby; he has killed my baby." And then he cursed the doctor with awful curses, and with a look of such murderous fury on his face that I was glad the doctor was too drunk to appear.

His wife, hearing his curses and understanding the cause, broke out into wailing hard to bear.

"Ah! *mon petit ange!* It is dat wheesky dat's keel my baby. Ah! *mon cheri, mon amour.* Ah! *mon Dieu!* Ah, Michael, how often I say dat wheesky he's not good ting."

It was more than Slavin could bear, and with awful curses he passed out. Mrs. Mavor laid the baby in its crib, for the convulsion had passed away; and putting her arms about the wailing little Frenchwoman, comforted and soothed her as a mother might her child.

"And you must help your husband," I heard her say. "He will need you more than ever. Think of him."

"Ah! *oui!* I weel," was the quick reply, and from that moment there was no more wailing.

It seemed no more than a minute till Slavin came in again, sober, quiet, and steady; the passion was all gone from his face, and only the grief remained.

As we stood leaning over the sleeping child the little thing opened its eyes, saw its father, and smiled. It was too much for him. The big man dropped on his knees with a dry sob.

"Is there no chance at all, at all?" he whispered, but I could give him no hope.

He immediately rose, and pulling himself together stood perfectly quiet.

A new terror seized upon the mother.

"My baby is not—what you call it?" going through the form of baptism. "An' he will not come to *la sainte Vierge*," she said, crossing herself.

"Do not fear for your little one," said Mrs. Mavor, still with her arms about her. "The good Saviour will take your darling into His own arms."

But the mother would not be comforted by this. And Slavin, too, was uneasy.

"Where is Father Goulet?" he asked.

"Ah! you were not good to the holy *pere de las' tam*, Michael," she replied sadly. "The saints are not please for you."

"Where is the priest?" he demanded.

"I know not for sure. At de Landin', dat's lak."

"I'll go for him," he said.

But his wife clung to him, beseeching him not to leave her, and indeed he was loath to leave his little one.

I found Craig and told him the difficulty. With his usual promptness he was ready with a solution.

"Nixon has a team. He will go." Then he added: "I wonder if they would not like me to baptize their little one? Father Goulet and I have exchanged offices before now. I remember how he came to one of my people in my absence, when she was dying, read with her, prayed with her, comforted her, and helped her across the river. He is a good soul and has no nonsense about him. Send for me if you think there is need. It will make no difference to the baby, but it will comfort the mother."

Nixon was willing enough to go, but when he came to the door Mrs. Mavor saw the hard look in his face. He had not forgotten his wrong, for day by day he was still fighting the devil within that Slavin had called to life. But Mrs. Mavor, under cover of getting him instructions, drew him into the room. While listening to her his eyes wandered from one to the other of the group till they rested upon the little white face in the crib. She noticed the change in his face.

"They fear the little one shall never see the Saviour if it is not baptized," she said in a low tone.

He was eager to go.

"I'll do my best to get the priest," he said, and was gone on his sixty miles' race with death.

How Escape?

(Continued from page 4)

to neglect to lay hold of the rope that lies before him, and the swift current of the river will carry him on to absolutely certain death over the cataract.

Men and women, that is a picture of every man and woman in this building out of Christ. You are in a boat in a perilous stream, being carried towards the cataract of eternal perdition. There is no man who has the power to take the oars in his own strength and pull against that awful current; there is no man on earth who can save himself; but God has seen your peril, and, in the Gospel of His Son, has thrown out a rope. It has fallen at your feet tonight; all you have to do is to lay hold, and He will pull you safely on to the glorious shore. But what is all that you have to do to be lost? It is not necessary that you should jump into the current or pull with the stream, or refuse to accept Christ. All that is necessary is that you simply neglect, and that awful current that you are already in will sweep you over the cataract to eternal death and ruin.

Some one put a little card into my hand one day, a short, narrow card, and on the one side were these words, "What must I do to be saved?" Underneath was written God's answer in Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved." Then it said "Over," and I turned it over. On the other side of the card was this question, "What must I do to be lost?" and there was the answer in just one word: "Nothing." "Nothing!" You don't have to do anything to be lost. You are lost already; if you do not do something, and do it quickly, you will be lost forever. "How shall we escape if we neglect so great salvation?"

To sum it all up, friends, all that is necessary to be lost tonight, all that is necessary to bring upon our heads the awful wrath of God for our light and contemptuous treatment of a Gospel proclaimed by the lips of His own Son and purchased by the atoning death of His own Son, all that is necessary is simply to neglect.

Years ago in Minneapolis, the leading paper was the *Minneapolis Tribune*, published in a magnificent six or seven-story building, the finest newspaper building at that time in the Northwest. I had occasion very frequently to go into the upper stories of that building to see editorial friends. There was one great defect in that

great building which I had never noticed. The defect was this, that the stairway went right round the elevator shaft, so that if a fire broke out in the elevator shaft escape by the stairway was cut off as well. There was, however, a fire-escape outside. That very thing happened. There broke out a fire in the elevator shaft, and it commenced to sweep up the shaft, story by story, cutting off escape by the elevator and cutting off escape by the stairway as well. But they had a brave elevator boy, who went up a number of times until he got a large number of men down from the upper stories, and almost all the rest escaped by the fire-escape outside the building. But away up in the sixth story there was a man, a despatcher for the Associated Press, which is the largest news-gathering agency in the United States. He was urged to escape, but he refused to move. There he sat by his instrument, telegraphing to all parts of the country that the building was on fire. He could have gone out of the building by the fire escape, and across the road to an instrument there, and could have done just as well; but, like a typical newspaper man, he wanted to do something sensational, and so there he sat telegraphing the news.

There had been a similar case above Johnstown in the time of the Johnstown flood, when the dam of the river was breaking. A woman sat in a telegraph office at the bottom of the dam telegraphing down to the people at Johnstown that the dam was breaking and that they had better flee for their lives. But she sat there, because duty required her, until the dam burst, and she was swept down in the flood. This man, however, sat there quite unnecessarily, merely because of his desire for notoriety. "I am in the *Tribune* building," he telegraphed, "in the sixth story, and the building is on fire. The fire has now reached the second story; I am in the sixth." In a little while he sent another message: "The fire has now reached the third story." Soon he telegraphed: "The fire has reached the fourth story; I am in the sixth." Soon again the message went over the wires: "The fire has reached the fifth story; I am in the sixth." Then he thought it was about time to leave; but, in order to do this, he had to cross the hallway to a window to reach the fire escape. He went to his door and opened

it, and, to his dismay, found that the fire had not only reached the fifth story, but the sixth story, and that the hallway was full of smoke and flame, which, the moment he opened the door, swept into the room. He shut the door quickly. What was he to do? The stairway, the elevator and the fire escape were all cut off; but he was a brave man, and he went to the window and threw it up. Down below stood a great crowd, six stories down. There was no means of catching him if he jumped, and he stood there on the window sill, not knowing what to do. But presently he looked up. Above his head was a long wire guy-rope that passed from the *Tribune* building to the roof of a building across an opening. Below him was a chasm six stories deep, but he caught hold of the guy-rope and began to go hand-over-hand across that chasm. The people down in the street looked on in breathless suspense. On and on he went, and then he stopped. The people below could hardly breathe. Would he let go? No. On and on he went, and again he stopped, and again the crowd below gasped, but only for a moment. His strength was gone; he was now obliged to let go, and down he came tumbling through those six stories of space, crushed into a shapeless mass below. All through mere unnecessary neglect!

Men and women, you are in a burning building tonight, you are in a doomed world; but, thank God, there is a way of escape, and one way only, in Christ Jesus. No one knows how long that way will be left open. But, I beg of you, do not neglect it, and then when it is too late lay hold on some poor guy-rope of human philosophy, and go a little way, and then let go and plunge, not six stories down, but on and on and on through the awful unfathomable depths of the gulf of eternal despair. Men and women, turn to Christ tonight! "How shall we escape if we neglect so great salvation?"

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The long afternoon wore on, but before it was half gone I saw Nixon could not win and that the priest would be too late, so I sent for Mr. Craig. From the moment he entered the room he took command of us all. He was so simple, so manly, so tender, the hearts of the parents instinctively turned to him.

As he was about to proceed with the baptism the mother whispered to Mrs. Mavor, who hesitatingly asked Mr. Craig if he would object to using holy water.

"To me it is the same as any other," he replied gravely.

"An' will he make the good sign?" asked the mother timidly.

And so the child was baptized by the Presbyterian minister with holy water and with the sign of the cross. I don't suppose it was orthodox, and it rendered chaotic some of my religious notions, but I thought more of Craig that moment than ever before. He was more man than minister, or perhaps he was so good a minister that day because so much a man. As he read about the Saviour and the children and the disciples who tried to get in between them, and as he told us the story in his own simple and beautiful way, and then went on to picture the home of the little children and the same Saviour in the midst of them, I felt my heart grow warm, and I could easily understand the cry of the mother:

"Oh, *mon Jesu, prenez moi aussi*—take me wiz *mon mignon*."

The cry awakened Slavin's heart and he said huskily:

"Oh! Annette! Annette!"

"Ah, *oui!* an' Michael too!"

Then to Mr. Craig:

"You tink He's tak me some day? Eh?"

"All who love Him," he replied.

"An' Michael too?" she asked, her eyes searching his face. "An' Michael too?"

But Craig only replied:

"All who love Him."

"Ah, Michael, you must pray *le bon Jesu*. He's *garde notre mignon*."

And then she bent over the babe, whispering:

"Ah, *mon cheri, mon amour*, adieu! adieu! *mon ange!*" till Slavin put his arms about her and took her away, for as she was whispering her farewells her baby, with a little answering sigh, passed into the house with many rooms.

"Whisht, Annette darlin'; don't cry for the baby," said her husband. "Shure it's better off than the rest av us, it is. An' didn't ye hear what the minister said about the beautiful place it is? An' shure he wouldn't lie to us at all."

(Continued on page 6)

Black Rock

(Continued from page 5)

But a mother cannot be comforted for her first-born son.

An hour later Nixon brought Father Goulet. He was a little Frenchman with gentle manners and the face of a saint. Craig welcomed him warmly and told him what he had done.

"That is good, my brother," he said with gentle courtesy, and turning to the mother: "Your little one is safe."

Behind Father Goulet came Nixon softly and gazed down upon the little quiet face, beautiful with the magic of death. Slavin came quietly and stood beside him. Nixon turned and offered his hand. But Slavin said, moving slowly back:

"I did ye a wrong, Nixon, an' it's a sorry man I am this day for it."

"Don't say a word, Slavin," answered Nixon hurriedly. "I know how you feel. I've got a baby, too. I want to see it again. That's why the break hurt me so."

"As God's above," replied Slavin earnestly, "I'll hinder ye no more."

They shook hands and we passed out.

We laid the baby under the pines, not far from Billy Breen, and the sweet spring wind blew through the gap and came softly down the valley, whispering to the pines and the grass and the hiding flowers of the new life coming to the world. And the mother must have heard the whisper in her heart, for as the priest was saying the words of the service, she stood with Mrs. Mavor's arms about her, and her eyes were looking far away beyond the purple mountain tops, seeing what made her smile. And Slavin, too, looked different. His very features seemed finer. The coarseness was gone out of his face. What had come to him I could not tell.

But when the doctor came into Slavin's house that night it was the old Slavin I saw, but with a look of such deadly fury on his face that I tried to get the doctor out at once. But he was half drunk and after his manner was hideously humorous.

"How do, ladies! How do, gentlemen!" was his loud-voiced salutation. "Quite a professional gathering, clergy predominating. Lion and lamb, too. Ha! ha! Which is the lamb, eh? Ha! ha! ha! Very good! Awfully sorry to hear of your loss, Mrs. Slavin. Did our best, you know. Can't help this sort of thing."

Before any one could move Craig was at his side, and saying in a clear, firm voice, "One moment, doctor," caught him by the arm and had him out of the room before he knew it. Slavin, who had been crouching in his chair with hands twitching and eyes glaring, rose and followed, still crouching as he walked. I hurried after him, calling him back. Turning at my voice, the doctor saw Slavin approaching. There was something so terrifying in his swift, noiseless, crouching motion that the doctor, crying out in fear, "Keep him off!" fairly turned and fled. He was too late. Like a tiger Slavin leaped upon him, and without waiting to strike had him by the throat with both hands, and bearing him to the ground, worried him there as a dog might a cat.

Immediately Craig and I were upon him, but though we lifted him clear off the ground we could not loosen that two-handed strangling grip. As we were struggling there a light hand touched my shoulder. It was Father Goulet.

"Please let him go and stand away from us," he said, waving us back.

We obeyed. He leaned over Slavin and spoke a few words to him. Slavin started as if struck a heavy blow, looked up at the priest with fear in his face, but still keeping his grip.

"Let him go," said the priest. Slavin hesitated. "Let him go! quick!" said the priest again, and Slavin with a snarl let go his hold and stood sullenly facing the priest.

Father Goulet regarded him steadily for some seconds and then asked:

"What would you do?" His voice was gentle enough, even sweet, but there was something in it that chilled my marrow. "What would you do?" he repeated.

"He murdered my child," growled Slavin.

"Ah! How?"

"He was drunk and poisoned him."

"Ah! Who gave him drink? Who made him a drunkard two years ago? Who has wrecked his life?"

There was no answer, and the even-toned voice went relentlessly on:

"Who is the murderer of your child now?"

Slavin groaned and shuddered.

"Go!" and the voice grew stern. "Repent of your sin and add not another."

Slavin turned his eyes upon the motionless figure on the ground and then upon the priest. Father Goulet took one step toward him and, stretching out his hand and pointing with his finger, said:

"Go!"

And Slavin slowly backed away and went into his house. It was an extraordinary scene, and it is often with me now; the dark figure on the ground, the slight, erect form of the priest with outstretched arm and finger, and Slavin backing away, fear and fury struggling in his face.

It was a near thing for the doctor, however, and two minutes more of that grip would have done for him. As it was, we had the greatest difficulty in reviving him.

What the priest did with Slavin after getting him inside I know not; that has always been a mystery to me. But when we were passing the saloon that night after taking Mrs. Mavor home we saw a light and heard strange sounds within. Entering, we found another whisky raid in progress, Slavin himself being the raider. We stood some moments watching him knocking in the heads of casks and emptying bottles. I thought he had gone mad and approached him cautiously.

"Hello, Slavin!" I called out. "What does this mean?"

He paused in his strange work, and I saw that his face, though resolute, was quiet enough.

"It means I'm done wid the business, I am," he said in a determined voice. "I'll help no more to kill anny man or," in a lower tone, "anny man's baby."

The priest's words had struck home.

"Thank God, Slavin!" said Craig, offering his hand. "You are much too good a man for the business."

"Good or bad, I'm done wid it," he replied, going on with his work.

"You are throwing away good money, Slavin," I said as the head of a cask crashed in.

Dr. Luther Peak Joins S. Baptists

(Continued from page 1)

Baptists could be found who would publicly deny the inspiration of the Bible, or the virgin birth and blood atonement of Christ, or the need to be born again. So we do not criticize Dr. Peak and his church if they feel led to co-operate with Southern Baptists.

I personally could not support Southern Baptist Seminary, for example, knowing that they frequently have infidels come to speak in the seminary, such as Dr. Robert McCracken, Dr. Emil Brunner, Dr. Nels F. S. Ferre, and Dr. George Buttrick, and knowing that some textbooks and some required reading are by out-and-out infidels like Ferre, Goodspeed, etc. And we believe that it is utterly wrong and desperately dangerous to require everybody to give, undesignated, gifts to the whole Co-operative Program, without any choice, and thus insist that one is not a Baptist un-

less he supports infidels and Bible believers alike. And we believe that Christians everywhere ought to retain the God-given liberty of giving money where they feel clearly it will honor God, and not giving where they know it will dishonor God. We believe everybody ought to have a right to support the whole Co-operative Program who believes in the whole program. We believe no one ought to be compelled to support it with undesignated funds, when they know some of it is against their convictions and would support modernism. But we do not criticize Dr. Peak and Central Baptist Church for co-operating with Southern Baptists as far as they can do so without going against clear convictions.

At the same time, we feel that those 300 or more who left Central Baptist Church when Dr. Peak led the church to go into fellowship

"It's meself that knows it, for the price of whisky has riz in town this week," he answered, giving me a look out of the corner of his eye. "Bedad! it was a rare clever job," referring to our Black Rock Hotel affair.

"But won't you be sorry for this?" asked Craig.

"Beloeike I will; an' that's why I'm doin' it before I'm sorry for it," he replied, with a delightful bull.

"Look here, Slavin," said Craig earnestly, "if I can be of use to you in any way, count on me."

"It's good to me the both of yez have been, an' I'll not forget it to yez," he replied with like earnestness.

As we told Mrs. Mavor that night—for Craig thought it too good to keep—her eyes seemed to grow deeper and the light in them to grow more intense as she listened to Craig pouring out his tale. Then she gave him her hand and said:

"You have your man at last."

"What man?"

"The man you have been waiting for."

"Slavin?"

"Why not?"

"I never thought of it."

"No more did he, nor any of us." Then, after a pause, she added gently: "He has been sent to us."

"Do you know, I believe you are right?" Craig said slowly, and then added: "But you always are."

"I fear not," she answered; but I thought she liked to hear his words.

The whole town was astounded next morning when Slavin went to work in the mines, and its astonishment only deepened as the days went on and he stuck to his work. Before three weeks had gone the league had bought and remodeled the saloon and had secured Slavin as resident manager.

The evening of the reopening of Slavin's saloon, as it was still called, was long remembered in Black Rock. It was the occasion of the first appearance of the League Minstrel and Dramatic Troupe in what was described as a "hair-lifting tragedy with appropriate musical selections."

Then there was a grand supper and speeches and great enthusiasm, which reached its climax when Nixon rose to propose the toast of the evening—"Our saloon." His speech was simply a quiet, manly account of his long struggle with the deadly enemy. When he came to speak of his recent defeat he said:

"And while I am blaming no one but myself, I am glad tonight that this saloon is on our side, for my own sake and for the sake of those who have been waiting long to see me. But before I sit down I want to say that while I live I shall not forget that I owe my life to the man that took me that night to his own shack and put me in his own bed, and met me the next morning with an open hand; for I tell you I had sworn to God that that morning would be my last."

Geordie's speech was characteristic. After a brief reference to the "mysterious ways o' Providence," which he acknowledged he might sometimes fail to understand, he went on to express his unqualified approval of the new saloon.

"It's a cozy place, an' there's nae sulphur about. Besides a' that," he went on enthusiastically, "it'll be a terrible savin'. I've juist been coontin'."

"You bet!" ejaculated a voice with great emphasis.

"I've juist been coontin'," went on Geordie, ignoring the remark and the laugh which followed, "an' it's an awfu'-like money pit ower wi' the whusky. Ye can see, ye canna dae wi' ane bit glass; ye maun hae twa or three at the verra least, for it's no' verra forrit ye get wi' ane glass. But wi' yon coffee ye juist get a saxpence worth an' ye want nae mair."

There was another shout of laughter, which puzzled Geordie much.

"I dinna see the jowk, but I've slippit ower in whusky mair nor a hunner dollars."

Then he paused, looking hard before him and twisting his face into extraordinary shapes till the men looked at him in wonder.

"I'm rale glad o' this saloon, but it's ower late for the lad that canna be helpit the noo. He'll not be needin' help o' oors, I doot, but there are ithers"—and he stopped abruptly and sat down, with no applause following.

But when Slavin, our saloon-keeper, rose to reply, the men jumped up on the seats and yelled till they could yell no more. Slavin stood, evidently in trouble with himself, and finally broke out:

"It's spacheless I am entirely. What's come to me I know not, nor how it's come. But I'll do my best for yez."

And then the yelling broke out again.

I did not yell myself. I was too busy watching the varying lights in Mrs. Mavor's eyes as she looked from Craig to the yelling men on the benches and tables and then to Slavin, and I found myself wondering if she knew what it was that came to Slavin.

(Continued next week)

with the Southern Baptist Convention had the right to leave, and to form an independent Baptist church as they did. And we do not here condemn any Baptist church which feels that it need not and ought not co-operate in the Southern Baptist Convention program. Every local church which follows the Bible pattern must retain its independence and follow what it believes to be the leading of the Spirit of God and the teachings of the Bible.

However, we feel there are some issues that ought to be clarified concerning Dr. Peak's articles.

I. Dr. Peak Confuses Loyalty to Human Leadership With Spiritual Convictions

Dr. Peak writes that he is "leaving fundamentalism." But in reading his articles one discovers that what he means is that he has left a faction of ardent followers of the late Dr. J. Frank Norris.

Dr. J. Frank Norris started out to make a noble fight in defense of the fundamentals of the faith. Unfortunately, the fight degenerated.

(Continued on page 7)

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Dr. Luther Peak Joins S. Baptists

(Continued from page 6)

ated more and more into personal attacks and personal aggrandizement, and the building up of a little personal empire. Even before Dr. Norris died, that small empire fell to pieces. Two-thirds of those associated with him in the World Baptist Fellowship left because of intolerable domination, and formed what is now the Baptist Bible Fellowship, with headquarters at Springfield, Missouri. There they have a good college with nearly 500 in attendance, mostly training for the ministry and other full-time Christian work. Some of the largest churches in the world, including famous Temple Baptist Church of Detroit, Akron Baptist Temple of Akron, Ohio, each with 12,000 to 14,000 members, are in this group, along with a great multitude of smaller churches. They have an expanding mission program. They are giving strong support. They have a magazine, *The Baptist Bible Tribune*. But this is not the group Dr. Peak is leaving.

Since Dr. Norris's death, the group associated with him, including many noble, good men whom I know, has largely deteriorated. A lawsuit between First Baptist Church, Fort Worth, and the small seminary using the same quarters hurt badly. These are good people. Unfortunately, as Dr. Peak suggests, a great many of the methods and the spirit of Dr. Norris are copied by some of his followers still.

Now that the Norris empire has fallen to pieces, Dr. Peak forsakes the sinking ship. He repudiates Norris's leadership. And in this we think Dr. Peak does well. But he does it too late!

Twenty years ago this editor openly repudiated Dr. J. Frank Norris. I had preached in his pulpit more often than any other man in the preceding ten years, had written more articles for his magazine, *The Fundamentalist*, than any other man besides Dr. Norris. But I had never been employed by him; I never entered into his personal fights. When it became evident that he was going continually in the wrong direction, a great many noble men of God quit associating with Dr. Norris. I was among them. Dr. James M.

Gray of Moody Bible Institute had been very friendly to him. The *Sunday School Times* published Sunday School lessons which his assistant prepared. Dr. Norris was received in the Church of the Open Door, Los Angeles. Dr. W. B. Riley was his friend. But I repudiated Dr. Norris when he attacked Dr. Sam Morris. Dr. W. B. Riley then made an issue of Dr. Norris's attack on me and broke fellowship with him. Sometime later Dr. Bob Ketcham broke fellowship with him over similar matters. The Norris movement degenerated more and more, leading to the crash and dissolution before and after his death. Dr. Peak is, I think, twenty years too late in repudiating Dr. Norris's leadership, irresponsible methods and indiscriminate attacks on good, Bible-believing Christians.

I think that the fact that Dr. Peak so long continued in a fellowship which offended his conscience, explains somewhat the all-out effort now to be right with Southern Baptists and to be lined up with them. And for this tender conscience and for his effort to make any restitution proper and necessary, and for his attempt to be brotherly with these good Southern Baptist people, we have no criticism whatever.

However, we fear that Dr. Peak now puts loyalty to human leadership in the place of spiritual convictions, just as he did before. It was wrong for him to be an all-out follower of Dr. J. Frank Norris, disregarding some moral and spiritual considerations which we believe he ought to have considered. He confesses that fault. Now is it not equally wrong for him to base his life on all-out co-operation with other human leadership, just as it was wrong before?

Men are human and fallible. The best of men make mistakes. Ought not Dr. Peak to take earnest care to maintain his fidelity to Christ and the Bible, first of all, and make all human fellowship secondary to his fidelity to Christ and the Bible? We think that he ought. We think that he and many other good men, sometimes unconsciously and perhaps unwillingly, betray Christ and the

Bible in their loyalty to human denominational leadership. It was wrong for Dr. Peak to lay aside the impressions of his conscience and the teaching of the blessed Word of God about Christian love and brotherhood, and straightforward accuracy, when he was associated with Dr. J. Frank Norris. It will be equally wrong now, if he accepts the leadership of other men to the exclusion of an enlightened conscience and the clear Word of God and the leading of the Holy Spirit. For the Bible does still command that we have no fellowship with unbelievers, that we are not to support unbelievers nor receive them in our houses (II Cor. 6:14-18, II John 7-11).

The Bible does still teach that "... though we, or an angel from heaven, preach any other gospel unto you than that ... ye have received, let him be accursed" (Gal. 1:8, 9). Even if a Southern Baptist leader or a Southern Baptist seminary allows teaching which betrays the Gospel of Christ, the false teacher is still to be counted accursed. Dr. Peak, as he admits, was wrong before when he followed human leadership and did not fully obey Ephesians 4:30-32. Now he will still be wrong if he follows human leadership and does not fully obey Galatians 1:6, II Corinthians 6:14-18, and II John 7-11.

We are simply saying that to confuse loyalty to human leadership with spiritual convictions is wrong and hurtful. Brother Peak and Central Baptist Church might well co-operate as fully as they conscientiously can with the Southern Baptist Convention. But they will be wrong to swallow everything Southern Baptist leaders propose and to support everything that Southern Baptists are asked to support, simply because of loyalty to a human organization. They still ought to maintain the absolute authority and lordship of Jesus Christ which is superior to all denominations and all human leadership.

II. Unfortunately, Dr. Peak Misrepresents Fundamentalism

One reading Dr. Peak's articles discovers that he identifies fundamentalism with the Norrisites in Texas, a relatively small group of men, principally very good men,

who followed the leadership of Dr. J. Frank Norris. Many of the 300,000 Texas Baptist readers of Dr. Peak's articles will not know the difference, since they take no other Christian magazines and never hear any preacher except those trained in Southern Baptist schools. But everybody who looks up the term in the dictionary will know that fundamentalism does not refer to the J. Frank Norris faction, but to the belief in the fundamental essentials of the Christian faith. Everywhere the English language is spoken, the term "fundamentalist" means that group of people who are opposed to modernism and who stand for the essential inspiration and authority of the Scriptures, the virgin birth, deity, blood atonement of Christ, and such other great essentials.

All the great defenders of the Christian faith, including W. B. Riley, William Jennings Bryan, Machen, Robert Dick Wilson, Gaebelien, Scofield, Dr. James M. Gray, the late Dr. M. E. Dodd, Dr. Millard A. Jenkins, pastor of First Baptist Church of Abilene, and many other noble men of the past and present, would say and have said that they were fundamentalists, not modernists. They did not say that they were "Fundamentalists" in the sense of following Dr. J. Frank Norris nor belonging to the group which he led. They would mean what the term means among cultivated people all over the world, that they stood for the fundamentals of the faith against modernism.

It is unfortunate that Dr. Peak here misrepresents fundamentalism in his language.

What about Moody Bible Institute in Chicago, which would plainly profess to be a fundamentalist institution? What about all the other great Bible institutes in America—Biola, Philadelphia Bible Institute, etc.? What about Northwestern College, Minneapolis; Tennessee Temple Schools, Chattanooga; Bob Jones University, Greenville, South Carolina? All these schools would openly profess to be fundamentalist, that is, believing all the fundamentals of the faith and openly against modernism. Why would Dr. Peak

ignore that great mass of sound Christian people who claim to be fundamentalists, and equate "fundamentalism" with a small sect or denominational group in his own state, which is not particularly in fellowship with other fundamental movements and fundamental leadership in America?

How would he ignore the National Association of Evangelicals? Dr. H. A. Ironside and I were on the committee which prepared for the second meeting, the principal organizational meeting in Chicago. I served on the international commission until I resigned. I know the leaders. Nearly all of them openly avow themselves to be fundamentalists.

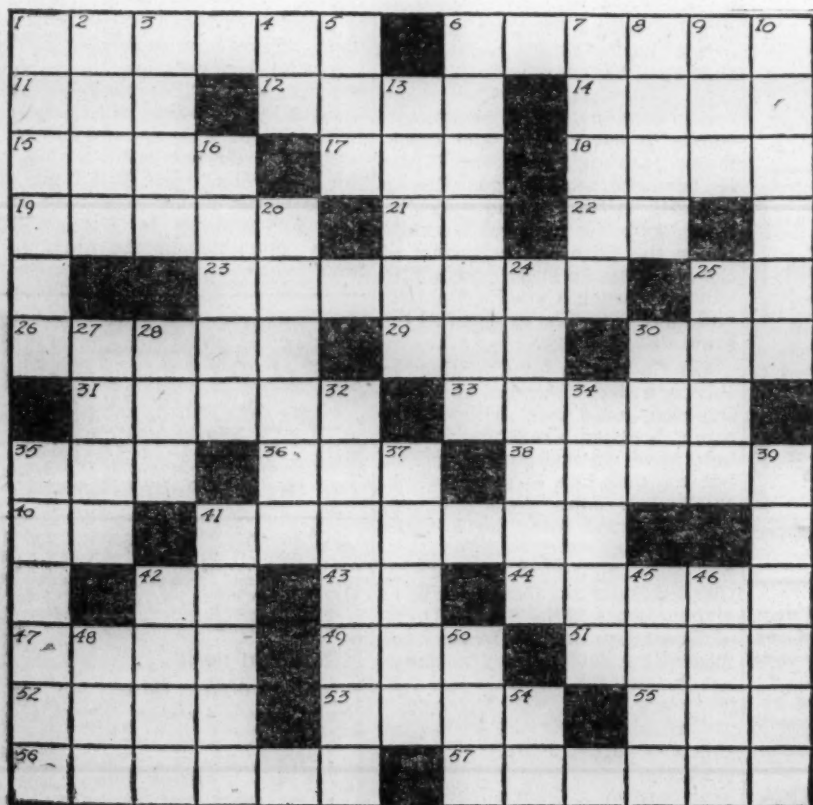
How could Dr. Peak ignore the World Fundamentals Association, founded by Dr. W. B. Riley, Dr. James M. Gray, Dr. Pettingill, Dr. R. A. Torrey, and other fundamental leaders, and carried on for many years until recently. You see, it is a confusion of terms that is unfortunate and unfair when Dr. Peak claims to be leaving fundamentalism. He was not in the National Association of Evangelicals and did not leave it. He was not in the World Christian Fundamentals Association and did not leave it. He had no connection nor special fellowship with Moody Bible Institute and other openly avowed fundamental schools, which call themselves that, and he did not leave them. He has confused the issues by inaccurate terminology and a narrow viewpoint.

But what about other fundamentalists, even in Texas? To brand the late Dr. Anderson, pastor of the great First Presbyterian Church in Dr. Peak's own city, Dallas, with the mistakes of his Baptist brethren and with Dr. Norris's leadership, was wrong. Dr. Anderson openly avowed himself to be a fundamentalist. He was premillennial. He brought great fundamental leaders, including Dr. Ironside, to his church regularly, and he often spoke in fundamental circles as an avowed fundamentalist. And what right had Dr. Peak to brand the Dallas Theological Seminary there in his own city, Dallas, by inferring that

(Continued on page 8)

WHAT STRANGE WORDS!

By Aunt Neva



Some of you are wondering who the "mastermind" is that thinks up the strange words in these crossword puzzles, and if they are bona fide words. I'll admit it does take a mastermind to make up the puzzle, but you may be sure that every answer is a real word, or in some cases, an abbreviation. We do check the answers very carefully to make sure you can find the words either in the Bible or the dictionary. Sometimes (but not too often) they cannot be found in Webster's small dictionary, but they are in the large unabridged dictionary. In this case we help you by giving an extra clue or two. For instance, in this puzzle No. 28, the word for No. 3 down is "A Roman Roadway." This is not found in the small dictionary, but I have given you an extra clue and with the words across you'll have no trouble finding the answer.

You'll enjoy the search each week and learn the meaning of many of these "strange words" as you work the puzzle. For your effort in completing the puzzle correctly this week we will send you a copy of Dr. Rice's booklet, *Rebellious Wives and Slacker Husbands*. This booklet shows what is wrong with the modern home; gives God's way for blessing and happiness.

Here's how to win it:
1. Fill in the empty blanks according to the clues given. PLEASE PRINT CLEARLY.
2. Print your own name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois.
3. To receive the booklet, *Rebellious Wives and Slacker Husbands*, your entry must be postmarked by midnight, SATURDAY, JUNE 23, 1956. The answer to puzzle No. 28 will appear in the June 29 issue of THE SWORD OF THE LORD.

PUZZLE NUMBER 28

CLEWS ACROSS

- The evangelist, whose four daughters were prophetesses
- An ancient country lying between the Aegean and Black Seas (Euxine Sea)
- Of age (Abbr. of Latin)
- Another name for Memphis, the fall of which Hosea prophesied
- A cunning hunter, who made venison stew
- Victim to be devoured. "Will a lion roar when he hath no prey?"
- Time. "— unto — uttereth speech"
- Fastened by stitches
- Scene of the burning bush
- Radioman (Abbr.)
- A wicked man; Judah's first-born
- The parent of the Hebrew, Syriac, and Arabic languages
- Left Center (Abbr.)
- Intelligence
- Very high mountain
- An insect about which Samson made a riddle
- Pertaining to one's birth
- Heb. dry measure
- A man of many afflictions and much patience
- Digit
- Pertaining to a people of Greece, learned in literature, art and philosophy
- Pronoun
- Common Eng. given name meaning Mouth of Brass
- Sunday (Abbr.)
- Preposition
- One of the twelve spies sent by Moses to search the land of Canaan (Num. 13)
- A weight of Eastern Asia
- English Church Union (Abbr.)
- A part of the foot
- A lily of the Old Testament
- Mother of Zeus; called "Mother of the Gods"
- Degree
- A Christian of Rome, saluted by Paul
- A Thyatiran woman, who sold purple (possessive)

CLEWS DOWN

- Town on the island of Cyprus, where Elymas was smitten with blindness
- A person of distinguished valor or fortitude
- A Roman roadway (—T—)
- Preposition
- A number of animals, as a flock of birds or a school of fish
- Altar
- Great city situated between

Nineveh and Calah (Gen. 10:12)

- Same as Asher
- Call of a certain bird, of which there are many in the Holy Land
- Mother of Timothy and daughter of Lois
- City of Northern Italy, noted for its violets
- Ferment
- One of God's gifts to every living thing
- The great paved way from ancient Rome, through Capua to Brundisium
- The place where Samson slew 1000 men with the jawbone of an ass
- Son of Seth
- Catch
- Prohibition made by authority
- Lingers
- A City near Tyre (Josh. 19:29)
- Proper name from Justinian, Emperor of Byzantium (483-565 A.D.)
- The first city founded by Cain and named for his son
- Belonging to a very young person
- Food on which Daniel thrived in Nebuchadnezzar's palace (Dan. 1:12)
- Mountain of Arabia near the Salt Sea
- Greek form of Eli
- Son of Benjamin. (I Chr. 8:1)
- Exist
- Son of Bani. An Israelite who put away his Gentile wife. (Ez. 10:34)
- Alas!

Answer to Puzzle Number 26



Name _____ (PRINT)
Address _____ (PRINT)
City _____ Zone _____ State _____ (PRINT)

Dr. Luther Peak Joins S. Baptists

(Continued from page 7)

the only fundamentalists were followers of Dr. J. Frank Norris, fanatical followers of rather unprincipled leadership as he infers? The truth is that the Dallas Theological Seminary founded by Dr. Lewis Sperry Chafer, now headed by Dr. Walvoord and a great corps of sound and loyal Bible believers, openly claims to be fundamentalist in position. They never have meant that they were followers of Dr. J. Frank Norris or that they had an organic connection with the organized group which worked with Dr. Norris. So Dr. Peak's articles are inadequate, misleading, and, we feel, very unfortunate.

III. This Provincial Attitude, This Limited Viewpoint, Does Grave Injustice to Other Baptists and Other Christian Groups

Dr. Peak's article states that fundamental Baptists are a little splinter group with poorly organized mission work or none, with inefficient leadership and waste. And he speaks as if he here refers to all fundamentalists. In fact, he plainly says that the "main stream" of Baptists is included in the American Baptist Convention in the North and in the Southern Baptist Convention in the South, and that any other groups are splinter groups, mainly unorganized, inefficient, wasteful, and largely unchristian in attitude.

We do not think that Dr. Peak meant to slander other groups. We think that he probably simply did not investigate the facts.

For example, he must not know that American Baptists have lost half of their membership in the last twenty-five or thirty years. He must not know about the tremendous work of Conservative Baptists with 350 foreign missionaries, 60 home missionaries, missionary budgets of about a million and a half dollars a year,

some of the best organized and most carefully supervised work in the whole mission world. (Dr. Lovegren, recently released from Red China after five years' captivity, is an example. He has two children who are missionaries for Southern Baptists.) Some of the best veteran missionaries in the world in Africa and in India and elsewhere work under the Conservative Board. Dr. Peak must not know that whole state conventions or associations of the American Baptist Convention, including those of Minnesota and Oregon, have gone over to Conservative Baptists.

Dr. Peak's references did grave injustice to the General Association of Regular Baptist Churches. They are not only a very strong and rapidly growing group, they have deep convictions, the highest moral and spiritual standards. They often have the cleanest churches in their communities. They are honored in the best circles of Christian people everywhere.

The reference to "faith missions" is unfortunate and unjust. I do not know enough about the mission work which the small group Dr. Peak was formerly associated with, to make intelligent comments about it. But I do know that his language does not fit such Conservative Baptist missions, the mission boards which are supported by the General Association of Regular Baptist Churches. I know they do not fit World-Wide Faith Missions directed by Dr. Lee Roberson. I know they do not fit the work of the Sudan Interior Mission which is the largest, and yet is typical of the faith missions with some 1,200 missionaries. If Dr. Peak and his church feel led to support Southern Baptist mission causes and send an average of \$1.17 per person per year to foreign missions, let them do so. But let them not slander and misrepresent the great mission groups

which are so well organized and so carefully supervised and which are winning multiplied thousands of souls to Christ in the faith missions and in missions supported by other Baptist groups besides the American Baptist Convention and the Southern Baptist Convention. These who give so much more per capita to missions, and have strictest standards ought not to be abused.

Dr. Peak, surely without thinking and without intention, in his words about fundamentalists, did wrong to large groups of the noblest Christians in America and many of the noblest Christian institutions. The things he charged against fundamentalists are not true about the *Sunday School Times*, and not true about *Moody Monthly*, not true about other fundamental Christian magazines which openly, plainly take their place as standing for the fundamentals of the faith and ministering to fundamental Christians, instead of to denominations as such, Baptist or otherwise. His words about the spirit of fundamentalists, their attitudes and methods, do not fit the great Christian schools in America which are sending out more missionaries, turning out more soul winners than Southern Baptist schools and Northern Baptist schools together. His words do not fit Tennessee Temple Schools, nor Bob Jones University, nor Northwestern College, founded by Dr. W. B. Riley, nor Moody Bible Institute and the other Bible institutes.

Isolated as Dr. Peak has been, first with a little group of followers of Dr. J. Frank Norris, and second with Texas Baptists, who have practically no contact with the rest of the Christian world except Southern Baptists, he has been blinded by some sad experiences and by limited knowledge, and so he does not properly represent fundamentalists and fundamentalism.

I am glad Dr. Peak is against the things which he thinks are wrong, and glad he tries now to have a more charitable and Chris-

tian spirit, as he says he does. But any decisions he makes ought to be based upon the facts, and any discussion of the principles involved ought not to misrepresent or ignore the facts. Fundamentalism never did belong to Dr. Peak, nor to Dr. J. Frank Norris, nor to any other limited group. Fundamentalism refers to the doctrinal position of those who hold to the great fundamentals of the Christian faith. No little group has a monopoly on fundamentalism, and no one has a right to claim it for himself or for others or to disclaim it for anybody except on the basis of whether or not people hold to the historic fundamentals of the faith. So the term is defined in the dictionaries, so the term is understood throughout the English-speaking world, and no one has a right to change the meaning of the words for some denominational purpose.

IV. Dr. Peak Decided Against the Loneliness of Being in a Minority; He Wants to "Belong"

There is something heart-moving in Dr. Peak's frank confession in these articles in the *Baptist Standard* on "Why We Left Fundamentalism to Work With Southern Baptists."

Dr. Peak said, "Without any doubt, the main body of Baptists in the world is Southern Baptists. In the Northern part of the United States, the American Baptist Convention is also a great organized body. These bodies constitute the main stream of the Baptist denomination in the United States . . ."

Again, Dr. Peak says, "We got tired of explaining what 'kind' of Baptists we were." He says, "We were constantly under the necessity of going into details and explaining to them why we were separate from the main stream of Southern Baptists. We got tired and weary of being in the splinter movement." He says, "Why be isolated and separate from the vast bulk of our Baptist brethren . . .?"

We understand and sympathize heartily with Dr. Peak and with those who would like to be loved by and have fellowship with good people everywhere. No one likes to be on the outside looking in! Israel wanted to have a king like the nations round about them. Every Christian who pleases God has to constantly face the temptation to conform to the world, to fit in with the times, to do as the Romans do when in Rome.

Demas, no doubt, felt just as Dr. Peak did, when he left Paul, a prisoner in jail, and Paul wrote, "Demas hath forsaken me, having loved this present world" (II Tim. 4:10). No doubt Simon Peter felt the same way when he, to please the Judaizing Christians, stopped eating with Gentile converts so that Paul had to rebuke him publicly (Gal. 4:11, 12). How many tears, how much of heartbreak comes to every man who determines to stand alone for Christ if need be, or to go with a minority instead of the majority. Noah doubtless suffered intensely under the jibes and ostracism of the majority. In every community which is largely Catholic, Baptists and other Christian groups feel the same disadvantage.

Yet God's plan for Christians in this age is: "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come" (Heb. 13:13, 14). John Wesley obeyed this command when he left the corrupt Anglican church and started the Methodist movement. Charles Spurgeon obeyed the Lord and came out of the Baptist Union of Great Britain and Ireland and died as the pastor of an independent Baptist church. Only last fall, 60 years later, did Spurgeon's Tabernacle re-enter the Baptist Union of Great Britain and Ireland. Spurgeon was not "in the main stream of Baptist life." Recently Charlotte Chapel in Edinburgh, the largest Baptist church in Scotland, determined to withdraw from the Baptist Union of Scotland, unless that union disassociated itself with the World Council of Churches. And the Baptist Union of Scotland did withdraw from the World Council of Churches, we understand, in order to keep that great Baptist church in fellowship! Dr. W. B. Riley,


after spending long years trying to co-operate with modernists in the Northern Baptist Convention (now the American Baptist Convention), issued a public statement widespread before his death, disassociating himself completely from the Northern Baptist Convention. He said that he dared not die in the fellowship of modernists and unbelievers, knowing it would dishonor God.

Dr. Peak's difficulty must be faced by every Christian. We can conform to those about us, take the more or less easy way, and avoid any fight. It may be that for many that is all that God requires. God does not make every man out of the stuff from which martyrs and heroes are made. Not every man has the character and strength to stand alone; perhaps God does not intend everyone to. All the more responsibility then falls on those who must, at all costs, maintain the lordship of Jesus Christ and follow Christ and the Bible alone, whether anybody else goes that way or not.

It is not necessarily wrong for Dr. Peak to co-operate with the Southern Baptist Convention. I think, however, that it is wrong to go with the Convention because of its bigness; or because it is easier, or because there is less explanation necessary that way. Every man must decide for himself what he ought to do, but he ought never to take any course simply because it is either popular or easy.

And now a concluding word. May God bless Dr. Peak, the Central Baptist Church, and all our Southern Baptist friends. But let no one think that fundamentalism is a denominational position. It is not the mark of some little sect. Some fundamentalists have not been all they ought to be, but fundamentalism is still the right position for a Christian. People still should stand up for the great essentials of the Christian faith and bear whatever reproach is involved in that. And multitudes of Christians who never had any connection with the movement from which Dr. Peak now disassociates himself call themselves fundamentalists and do it honestly without feigning words and without making any denominational capital of it. To them hats off! Great, sound, Bible-believing, soul-winning groups of Christians who make an issue of the great fundamentals of the faith have a right to the name properly applied to them.

And let everybody have as wide a Christian fellowship as he can have without compromise, and co-operate in every matter with other Christians where he can do so to the glory of God. But let no one take a course because it is easy or popular, or because that is "the main stream" of denominational life. The big question must be, it seems to me, "What will please Christ? What course will be true to the Bible? I do not need to be popular. I do not need to have the approval of men. But I must please Christ and I must look to Him for rewards in Heaven if I am sometimes in the minority now."



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... About War?

(Continued from page 3)

in the history of Rome, duty to Caesar was not to be denied, nor was duty to God to be neglected. It was God who put the sword of justice and power into the hands of the ruler, and when we would take this away from him by our pacifistic position we are sowing the seeds of anarchy. We deliberately nullify the fiat of God, weakening the nation and making it vulnerable to attack on the part of a wicked aggressor. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth [rebels against] the power, resisteth the ordinance [will] of God: and they that resist shall receive to themselves damnation [judgment]" (Rom. 13:1-3).

The Bible knows nothing of the pacifistic idea in connection with a citizen's responsibility to his government. Governments are not operated by love, but on the basis of justice and the principle of righteousness. It is high time every man got back to the Bible and ceased to follow a theory which tends to destroy the very thing which God instituted for his benefit.

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